614 consultation likewise underwent changes. In the beginning there
*173 was no great amount of dissension within the furu-ba, but gradu-
578 ally, as the importance of the clan grew and the wealth of influ-
ential members increased, divergent opinions arose, held by strong and determined partisans. Then the dyon'-kuntigi were opposed among themselves, and the recurrent periods of anarchy bear witness to the consequences of these internal quarrels.

Organization of the Clan

614 The army. The office of fama is dominated by the need
721 to ensure the prosperity of the clan since, in theory, the clan's only reason for existence is that of procuring for its members as many material satisfactions as possible.

The usual way to make a fortune among these people was through armed pillage. When a fama was elected, the bow and quiver symbolized the clan's activity, and according to the reasoning of Kanou-ba-nyouma, it was essential that the arrows should hit someone. Thus, it was necessary to go to war. That was the way to acquire slaves, by means of which the great -- and everyone aspired to be such -- satisfied their desires. That is why the essential organization in the clan was the armed force. [311]

614 This organization was based on the distribution of the
701 slaves among chiefdoms (dyon'-kuntigi-ya). Observed as a whole, the army was composed of a certain number of sections called sen' (literally, "foot"). This was not a specific unit, but merely the name used to designate an organized group under the leadership of a chief. Each sen' had a variable number of men. The bolo (literally, "arm") was a "band" made up of a likewise variable number of sen' and commanded by an important chief.

614 When the army was drawn up for battle, it faced the
726 enemy with a central mass called disi (literally, "chest") made up of the corps of sofa, flanked on the right and the left by bolo called, respectively, kini-n-bolo (right arm) and numa-n-bolo (left arm) (1). Each of these bolo were made up of furu-ba dyon'

1. Note this anthropomorphism applied to the army, which thus included head, arm, feet, chest.

him, the submission of all the slaves.

567 The fa particularly displays his confidence in the wolo-so. He arranges his marriage, establishes him in life, admits him to his cult, and assigns him important tasks. Sometimes he marries his daughter and unites himself to him by fraternization and the oath. Children of the wolo-so are often circumcised with those of the master. Finally, the wolo-so bears his master's name and may in turn have slaves. At the third generation, the wolo-so becomes a free man. We still have very incomplete knowledge of this whole question of slavery, which incontestably exists throughout the whole Sudan; politically, it seems to have been a rational method of assimilating and fusing into a single people men of the most diverse origins.

567 f. The Army. -- Since the slaves were not pariahs, but, be-
701 cause of their number and the roles they filled, are important members of the society, it is normal that they also participated in the defense of the society. They have, therefore, their place in the army.

[71] Each Fama had an army, whose object was pillage, to procure the greatest possible amount of material goods for his subjects. The Fama despoiled those captives whom he enslaved, while others paid him tribute according to consecutive agreement. Ranged in battle, the army included the following components.

1. A central mass, disi (chest), made up of the corps of sofa (etymologically: those in charge of the care of the horses). The sofa formed the personal guard of the Fama; they were often recruited [61] from among young prisoners of war. The Fama often presided over the ceremony of circumcision of the children of the conquered whom he mixed in with his own children; they were thus bound and devoted to each other all their lives. The young sofa played the role of pages and grooms; the older ones became the trusted aides of the Fama, who charged them with important missions.

2. Two masses flanked the disi, to right and left: the kini-n-bolo (right arm) and the numa-n-bolo (left arm). These bolo were composed of furuba-dyon (age class of slaves corresponding to the flanton of the free men), and commanded by the ton-dyon (a sort of aristocracy of the slaves recruited from among the war prisoners).